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134th GENERAL CONFERENCE ISSUE

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FAMILY COMPANIONSHIP

GOOD home life should be built, among other things, on good companionship in the family.

Men and women marry each other in the first place for companionship. After marriage that companionship should not be forced out of the home by other activities and influences. Marriages thrive on good companionship between husband and wife.

But companionship is likewise important between parents and children. Too often parents become too absorbed in other things to give attention to the needs and desires of their children. Too often parents think they discharge their obligations to their children when they give them life in the first place, and feed and clothe them.

Life is more than meat, and the body is more than raiment, the Saviour taught. Parenthood is more than the biological act of bringing life into the world and keeping it alive. Parenthood is also REARING children, teaching them, guiding them, helping them to have high ideals, faith, an understanding of repentance, and a conception of their great destiny, to become like God, who is the Father of their spirits.

Truly children are the offspring of God, as well as of ourselves. He holds us accountable for the manner in which we teach and rear them. We cannot have proper influence upon them by remote control, nor by ignoring them, nor by leaving them to be taught by " back alley " companions who know not the truth.

It is the ideal for every home that we maintain proper companionship as the basis of love at home, so that together, parents and children may grow to become like God.

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FRONT COVER: General Conference crowds outside the Tabernacle on Temple Square, Salt Lake City

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THOUGHTS FOR YOUR TALKS

BOOK OF LIFE

" We are not going to be saved in the kingdom of God just because our names are on the records of the Church. It will require more than that. We will have to have our names written in the Lamb's Book of Life, and if they are written in the Lamb's Book of Life then it is evidence we have kept the commandments." — President Joseph Fielding Smith.

THE GOSPEL

" Our most important possession is the Gospel. It has no counterpart. It encompasses all truth. It is the only plan for life and salvation that is eternal and applies to all mankind."—Elder Delbert L. Stapley.

MARRIAGE

" No marriage has a right to be made, which, at its making, has less than the prospects of lasting everlastingly. No marriage at its making, has the right to impose the penalty upon a home of pulling children two ways at once."—Elder Richard L. Evans.

JESUS THE CHRIST

" Jesus stands alone even among the world's greatest like a tall, majestic mountain, which lifts its form above the hills and valleys. There is no-one with whom He can be compared." — Elder Alma Sonne.

THE FIRST PRESIDENCY

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David O. McKay

N. Eldon Tanner

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Spencer W. Kimball

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134th GENERAL CONFERENCE

Three grave dangers to our young people

BY PRESIDENT DAVID O. McKAY

THREE grave dangers threatening the success and happiness of youth are "the pernicious habit of smoking cigarettes, the increasing number of divorces and the tendency to hold less sacred the moral standards," President David O. McKay warned at the opening of the 134th Annual General Conference of The Church of Jesus Christ of Latter-day Saints in the Salt Lake Tabernacle.

His message was to the world. It was taped to be heard throughout America by special TV broadcast from coast to coast, and short-waved to Europe, Asia, South and Central America, and the Far Pacific in English, Spanish, German and Portuguese.

President McKay left no misunderstanding as to the force of his warning against the three evils as he discussed each in detail.

He sounded also a call relative to the forthcoming elections, saying:

"Let us in The Church of Jesus Christ of Latter-day Saints use our influence to see that men and women of upright character, of unimpeachable honour, are elected to office."

He coupled this with a further appeal "that our homes are kept unpolluted and unbroken by infidelity; that children therein will be trained to keep the commandments of the Lord, to be 'honest, true, chaste, benevolent, and virtuous, and to do good to all men.'"

In warning on the use of cigarettes, President McKay referred to both the *Word of Wisdom* Revelation given by Joseph Smith in 1831 and to the January 1964 report of the special United States Government scientific team which "linked cigarette smoking to five forms of cancer, and termed the habit a health hazard which needs 'appropriate remedial action.'"

Said President McKay of the *Word of Wisdom*:

"One hundred and thirty-one years ago the Prophet Joseph Smith received a revelation showing forth the order and will of God in the temporal salvation of all saints in the last days' (D. & C. 89 : 2). It relates to the physical, the intellectual, the moral, and the spiritual nature of man. It deals particularly with the relation of man's appetite to health and vigour. A person's reaction to his appetites and impulses when they are aroused gives the measure of that person's character.

"In such reactions are revealed the man's power to govern, or his forced servility to yield. That phase of the *Word of Wisdom*, therefore, which refers to intoxicants, drugs, and stimulants, goes deeper than the ill effect upon the body and strikes at the very root of character building itself."

Of the revelation, President McKay explained it "says that strong drinks and tobacco are not good for man."

"This is a clear, definite statement which has stood good the test of well over a century," President McKay said. "It was made by a man only 27 years of age, who, from the standpoint of human learning, knew little about physiology, hygiene, or the relation of mind and body to character and spirituality. His knowledge came from inspiration. With a conviction unwavering, with an assurance that the statement would stand all tests and experiments, he declared that strong drinks and tobacco, excepting only when used externally, are not good for man."

Continuing, President McKay declared:

"During the last 100 years, the marvellous advance of science has made it possible for man to determine by experiments the ill effect of intoxicants and drugs upon the nerves and tissues of the human body. Observation and experiment have demonstrated their effects upon character. All such experiments and observations have but proved the truth of the young man's statement: 'Strong drinks and tobacco are not good for man.'"

President McKay also underlined the disrespect for another's rights and property occasioned by "nicotine which seems to dull, if not kill com-

President McKay speaking during the Conference.

pletely traits of true culture, and women have become its pitiable victims, and the worst offenders in society."

"If men and women must smoke, and it seems that many are now slaves to that habit, then for the sake of cleanliness and neatness, as well as of consideration for others, let them refrain from marring furniture, carpets, etc., and from strewing ashes and cigarette stubs in buildings where people assemble either for pleasure or instruction."

Then in reference to the more recent linking of smoking and cancer, President McKay said:

"But aside from all this, science has now proved that there is a far greater danger associated with cigarette smoking.

"A special government scientific team Saturday linked cigarette smoking to five forms of cancer, and termed the habit a health hazard which needs 'appropriate remedial action.' This long-awaited report by 10 scientists and physicians declared that a series of studies showed that 'the mortality ratio of cigarette smokers over non-smokers was particularly high for a number of diseases.'"

President McKay summed up this part of his talk with an appeal to "young men and women everywhere to refrain from this obnoxious habit, not only for the effect it has on their character, but also because of the alarming proofs from doctors and scientists that it is one of the chief causes of cancer."

The Prophet warned that "another threat to our society is the increasing number of divorces, and the tendency to look upon marriage as a mere contract that may be severed at the first difficulty or misunderstanding that may arise."

He cited the family as "one of our most precious possessions" and declared the "home is the chief school of human virtues." He explained that the home's responsibilities, joys, sorrows, smiles, tears, hopes, and solicitudes form the chief interests of human life.

President McKay warned against any influences being put before the interests of the home and family. "No other success can compensate for failure in the home," he said. "The poorest shack in which love prevails over a united family is of greater value to God and future humanity than any other riches. In such a home God can work miracles, and will work miracles."

"Pure hearts in a pure home are always in whispering distance of heaven," he added.

Of marriage and divorce President McKay said:

"In the light of scripture, ancient and modern, we are justified in concluding that Christ's ideal pertaining to marriage is the unbroken home, and conditions that cause divorce are violations of His divine teaching.

"Unfaithfulness on the part of either the husband or wife, or both, habitual drunkenness, physical violence, long imprisonment that disgraces the wife and family, the union of an innocent girl to a reprobate—in these and perhaps other cases there may be circumstances which make the continuance of the marriage state a greater evil than divorce. But these are extreme cases—they are the mistakes, the calamities in the realm of marriage. If we could remove them I would say there never should be a divorce. It is Christ's ideal that home and marriage should be perpetual—eternal.

"Marriage is a sacred relationship entered into for purposes that are well recognised."

Speaking on the home as the place where happiness abides and where there is security, the President said:

"In order to lessen the breaking up of homes, we should substitute the present tendency toward a low view of marriage by the lofty view which Jesus Christ gives it. Let us look upon marriage as a sacred obligation, and a covenant that is eternal, or that may be made eternal."

Then President McKay added this further counsel:

"The number of broken marriages can be reduced if couples realise even before they approach the altar that

marriage is a state of mutual service, a state of giving as well as receiving, and that each must give of himself or herself to the utmost."

Concerning the third danger cited, President McKay said, "the most vicious enemy to home life is immorality. . . . This corroding evil is just as demoralising to men as to women. In The Church of Jesus Christ of Latter-day Saints there is no double standard of morality."

Elaborating on this the Prophet made these statements:

"This young man should approach the marriage altar just as fit for fatherhood as his sweetheart is worthy of motherhood.

"Chastity, not indulgence during the pre-marital years, is the source of harmony and happiness in the home and the chief contributing factor to the health and perpetuity of the race.

"All the virtues that make up a beautiful character—loyalty, dependability, confidence, trust, love of God, and fidelity to man—are associated with this diadem in the crown of virtuous womanhood and virile manhood. The word of the Lord to His Church is—'Keep yourself unspotted from the world.'"

President McKay also made an appeal for personal and national integrity, saying:

"The foundation of noble character is integrity. By this virtue the strength of a nation, as of an individual, may be judged. No nation will become great whose trusted officers will pass legislation for personal gain, who will take advantage of a public office for personal preferment, or to gratify vain ambition, or who will, through forgery, chicanery, and fraud, rob the government, or be false in office to a public trust.

"Honest, sincerity of purpose, must be dominant traits of character in leaders of a nation that would be truly great."

President McKay concluded his keynote address with an appeal for members of the Church to ever remember the Saviour's injunction, "Ye are the light of the world . . . let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven."

President Brown leading the Conference in sustaining the General Authorities of the Church.

THE Gospel of Jesus Christ does not belong to an antiquated world that has passed away, but it is a real and powerful force in our world here and now.

It invests our individual lives with meaning and purpose and will yet transform the course of human history.

This prediction was made by President Hugh B. Brown, first counsellor in the First Presidency of The Church of Jesus Christ of Latter-day Saints. He spoke at the Sunday afternoon session of the 134th Annual General Conference of the Church.

With thousands filling the historic Tabernacle on Temple Square, and many thousands more listening and viewing on radio and television, President Brown was one of the speakers at the fourth general session of the conference.

President Brown opened his remarks by noting that throughout the entire world there is a soul-stirring search for new meanings in religion upon which men may ground their lives and establish their personal and social values.

This search indicates a sense of loss, frustration, and failure that is so much a part of modern life, President Brown said.

Despite the confusion of the world, members of The Church of Jesus Christ of Latter-day Saints rely with absolute confidence upon the theology and religion of the Church for inspiration and faith to sustain them in this endeavour, and to this end their spiritual strength is grounded firmly on the foundation of revealed religion and the biblical conviction of the reality of the living God.

"Unlike those whose religious faith is uneasy and precarious in the modern world of expanding scientific knowledge, we are at home with the most advanced truths discovered by scientists and with all competent philosophic thought — with truth wherever found—because our religion enjoins in us a love of knowledge and education; encourages us to seek understanding through broadening our vision and deepening our insight. This is an eternal quest," he said.

The Gospel is a real and powerful world force

BY PRESIDENT HUGH B. BROWN
OF THE FIRST PRESIDENCY

Members of the Church accept newly revealed truth regardless of where it comes, he said.

At the same time, "we recognise the spiritual in all phases and aspects of living and realise that this life is an important part of eternal life. We aspire to the best of which we are intrinsically capable, and will think our thoughts, fashion our ideals, and pursue every task in the faith that in a very real sense we are living in the presence of God here and now," he added.

The doctrine of the Church is positive and life affirming. By man's very nature he has the freedom to do good as well as evil, for God has endowed him with a free moral will and given him the power to discern good from evil, right from wrong, and to choose the good and the right.

"We never tire of proclaiming the inspiring truth of the Gospel that man is that he might have joy," President Brown declared.

"For us the so-called fall of man placed the human spirit in the world of experience and adventure where evils are real but can be overcome, where free moral decision is a constant requirement, and where choices freely made determine the quality of life and the eventual condition of the soul," he added.

"Ours is not a superficial faith that sees only the bright side of life and denies the fact of human tragedy. Our conscience is wounded by the massive evils that men have perpetrated in our own time, by sins that are unspeakable in the depth of their horror.

"But we have the positive faith that places the responsibility of these sins squarely upon the individuals and societies who commit them," President Brown said.

God asks that we co-operate with Him by keeping His commandments, by obeying the laws upon which all blessings are predicated.

This is the meaning of the Gospel of the Restored Church, that man as a child of God is not alone in the world, for God shares our suffering and delights in our joys.

"We shall overcome any seeming contradictions between science and religion if and as we learn and adhere to the teachings of the Restored Church, which have always been dedicated to a search for knowledge and intelligence, which is the Glory of God," he said.

For members of the Church, God is not an abstraction; He is not just an idea, a metaphysical principle, an impersonal force or power, President Brown said.

"Like us, He exists in the world—in space and time. Like us, He has ends to be achieved and He fashions a cosmic plan for realising them. He is a concrete, living person, and though in our finite state we cannot fully comprehend Him, we know that we are akin to Him, for He is revealed to us in the divine personality of His Son, Jesus Christ," he added.

President Brown concluded, "We reaffirm our conviction that God is real, and personal, and that Jesus, the Christ, is His only begotten Son. We know that He lives, that He can and does appear to men. In fact, the whole structure of Mormonism is based on that revelation."

God is always ready to

BY PRESIDENT N. ELDON TANNER
OF THE FIRST PRESIDENCY

"GOD has always stood ready to lead and direct His people if they would but listen to His word."

This was the message to the world given by President N. Eldon Tanner, second counsellor in the First Presidency of The Church of Jesus Christ of Latter-day Saints from the Salt Lake Tabernacle.

He was the first speaker at the third general session of the 134th Annual General Conference.

President Tanner devoted his remarks to enlarging "on two or three of our Articles of Faith and explain what we believe and particularly what sets us apart from the rest of the world."

The speaker told of the Church's belief that "Jesus Christ is literally the son of God, the Only Begotten in the flesh; that He was born of mortal mother, that He dwelt among men; that He gave man the plan of life and salvation; that He was crucified, and that He had power over death and willingly gave His life and was literally resurrected so that man might be saved and resurrected from the dead and enjoy eternal life."

President Tanner explained that "also, we believe the Bible and the *Book of Mormon* to be the word of God, and we believe they contain records of revelations which God gave directly to His prophets in the different dispensations."

He quoted the ninth Article as follows:

"We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God."

"It is this belief more than any other that sets us apart from the rest of the world," President Tanner declared.

He explained that "throughout the history of mankind, from Adam down to the present time, God has revealed His will to His chosen prophets . . .

"As we look back over the history of God's dealings with His people and read the revelations which He gave to His prophets to guide and direct them and prepare them for the future, we cannot help but marvel at the continued interest He has shown in His people and the patience He has shown and the care that He has taken to see that they were continually directed in the paths of truth and righteousness, if they would but listen to His holy prophets through whom He was speaking."

After reviewing some of God's dealings with His prophets, President Tanner said:

"Many of the revelations recorded in the Old and New Testaments, as well as in the *Book of Mormon,* refer most clearly to these, the latter days. Some of these are not generally understood by the world and can only be understood through revelations which were received in these, the latter-days, by the Prophet Joseph Smith."

He cited as one example of these revelations, that of John, the Revelator, who, when looking into the future, said:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every

direct and guide us

President Tanner speaking at General Conference.

nation, and kindred, and tongue, and people.

"Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters." (Rev. 14 : 6-7.)

President Tanner pointed out that "this revelation was fulfilled and clearly understood when the Angel Moroni did fly in the midst of heaven and appeared to Joseph Smith and told him of the plates which contained the Gospel in its fullness."

A second prophecy referred to by President Tanner was the one recorded in the Old Testament which has reference to the *Book of Mormon* in the words of Ezekiel :

"The word of the Lord came again unto me, saying,

"Moreover, thou son of man, take thee one stick, and write upon it, for Judah, and for the children of Israel his companions : then take another stick, and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel his companions :

"And join them one to another into one stick ; and they shall become one in thine hand." (Ezekiel 37 : 15-17.)

In reference to this, President Tanner said :

"Here again, by direct revelation, and by direct revelation only, do we understand clearly what Ezekiel meant. Here, the stick of Judah as referred to is the Bible, and the stick of Ephraim, which is written for Joseph and all the house of Israel, his companions, is the *Book of Mormon.* Through the power of God and by direct revelation this *Book of Mormon,* which contains the Gospel in its fullness, was translated and it with the Bible became "one in thine hand." How clear and simple the words of Ezekiel become if we will but listen to the Prophet's voice ! "

The third revelation which President Tanner gave attention to were the words of Malachi :

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord :

"And He shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Malachi 4 : 5-6.)

President Tanner pointed out that the "full meaning and impact of this prophecy and promise could in no wise be understood until Elijah himself actually appeared to Joseph Smith and Oliver Cowdery in 1836.

Continuing, he said :

"The prophecies contained in the three revelations to which I have referred and as recorded in the Bible . . . have all been fulfilled and point up clearly the need of direct revelation in these, the latter days, for the guidance of the people, and that they might know the will of the Lord.

"Without modern revelation the world would be left in complete darkness regarding : first, the *Book of Mormon,* which is a new witness for Christ and contains the Gospel in its fullness ; second, the purpose and importance of temple work ; third, vicarious work for the dead, and many other things pertaining to the Kingdom of God."

President Joseph Fielding Smith at the pulpit ; general authorities seated around him.

Extracts from the talks by the General Authorities

ELDER JOSEPH FIELDING SMITH

MAN was placed on earth to be tempted and tried and proved by coming in contact with evil as well as good.

The Eternal Father permitted Satan and his hosts to tempt man, but by the guidance of the Spirit of the Lord and the commandments given through revelation man is prepared to make his choice.

This important precept of free agency was outlined by President Joseph Fielding Smith of the Council of the Twelve.

President Smith said he was frequently asked why Satan was permitted to come to earth and torment and tempt mankind.

"My answer to this question has been that it seems clear that the Father permitted Lucifer to come here to tempt us and test our faith. Adam and his posterity were not left without divine commandments and guidance. Angels visited them and commanded them to raise their children in light and truth," President Smith said.

"This mortal life is just an essential part of our eternal existence. We came here to be tested and proved by coming in contact with evil as well as good," he explained.

"If we do evil we have been promised that we will be punished. If we do good, we will receive the eternal reward of righteousness. Every soul has been given the gift of free agency. It is essential that we learn both good and evil and thus resist and overcome evil," he added.

* * *

ELDER HAROLD B. LEE

The strength of the Church is not in numbers, but is in the united and fervent testimony that is in the hearts of the members, said Elder Harold B. Lee of the Council of the Twelve.

Elder Lee began by reading from the new Testament ". . . wherefore, by their fruits ye shall know them."

The reference to fruits, Elder Lee said, was not limited to temporal growth or material gains. The real fruits by which true disciples of the

Master and His True Church might be known seemingly have a deeper spiritual significance.

One of these fruits is the great miracle in which is seen the miraculous changes that come into the lives of those who devote themselves to the Church.

Elder Lee cited scripture that the Master's application of the meaning of the "fruits" was that they were spiritual gifts. As such, we should keep our bodies (the trees which bear the fruits) clean. We must keep the tree good, he said.

Explaining that some would find the fruits of the Gospel and remain steadfast, others who would lose their way, still others who would fall away because of ridicule, and finally some would not partake at all, Elder Lee said:

There are many "almost persuaded under certain circumstances to do the things the Lord wants them to do," but they do not quite make it.

"Almost, almost, almost—but not quite," Elder Lee said, are we honest, do we keep the Sabbath Day, love our neighbours, are we tolerant, kind, and faithful in service and attendance.

* * *

ELDER SPENCER W. KIMBALL

The most important question one can ask himself is whether he really knows the Father and Jesus Christ His Son, Elder Spencer W. Kimball of the Council of the Twelve declared.

Elder Kimball said an affirmative answer to the question is the difference between floundering in indecision or having sureness and certainty.

"As members of The Church of Jesus Christ of Latter-day Saints we declare in all solemnity the reality of God the Father and His Son Jesus Christ, as alike as any father and son, yet distinct individuals.

"On more than one occasion the Christ has made known that a knowledge and acquaintance with God is basic to exaltation," he said.

* * *

ELDER EZRA TAFT BENSON

A testimony of Jesus Christ, the Saviour and Redeemer of the world—the very Son of God, was declared by Elder Ezra Taft Benson of the Council of the Twelve.

"I bear witness to you that Jesus is the Christ," said Elder Benson. He was born the babe of Bethlehem; He lived and ministered among men; He was crucified on Calvary; His friends deserted him; His closest associates did not fully understand His mission and they doubted."

"Yet, He asked forgiveness for His tormentors, and then willingly gave His life; His body was laid in a borrowed tomb . . . His last words were, 'Be of good cheer: I have overcome the world.'"

"On the third day there was a great earthquake. The stone was rolled back from the door of the tomb. Angels appeared and said simply: 'He is not here, but is risen.'

"There is nothing in history to equal that dramatic announcement," Elder Benson declared.

The eventual resurrection of every soul who has lived and died on earth is a scriptural certainty, and surely there is no event for which one should make careful preparation. Nothing is more absolutely universal that the resurrection. Every living being will be ressurected.

"Yes, the resurrection of Jesus Christ is a glorious reality," Elder Benson declared.

* * *

ELDER MARK E. PETERSEN

Citing the Christian world's expressed desire for changes "to save their crumbling structure," Elder Mark E. Petersen declared that only new revelation could lead the Christian churches back to Christ.

"We Latter-day Saints have that new revelation. We have a new prophet and new scriptures also, which added to the Bible, can point the way."

A series of illustrations citing the desire of both Protestant and Catholic churches to change—"to reform"—was given by Elder Petersen.

Among the proposals, he said, were consolidation of denominations, making the scriptures more readable, and reformation of teachings and rituals. "Will the church membership respond to the radical adjustment that will be required to return to the Bible practices, steeped as they are in tradition? Elder Petersen asked.

"Further enlightenment, dependable enough to guide men back to God, must come from God. That means revelation—prophecy—for today," he added.

When men seek a return to Christ and the Bible, they publicly and honestly admit that they have strayed away from Him and His teachings.

"A reformation cannot lead them back, but a new revelation can. We Latter-day Saints have that new revelation.

"It brought with it the true understanding of the nature of God and a restoration of primitive Christianity. That restoration is Mormonism," Elder Petersen declared.

ELDER DELBERT L. STAPLEY

Everyone desiring salvation and exaltation should sincerely seek the Kingdom of God and His righteousness, said Elder Delbert L. Stapley.

"But truth must be sought and understood and lived—otherwise it is useless. It does not impose itself; it waits to be discovered," he said.

However, when it is discovered and used, it places one on the road to God—to enjoy a life like unto that of God, which is eternal life, Elder Stapley pointed out.

He explained the function of the Kingdom as . . . "a means in the hands of God and Christ to help bring about 'the immortality and eternal life of man'."

"Since we testify that the Church of Jesus Christ of Latter-day Saints is the Kingdom of God on earth, we understand that the function of one is also the function of the other, and that which is the power of one is also the power of the other," said Elder Stapley.

Christ's Church is distinct and apart from man-made religious institutions. In all ages His work has been established by revelation and the opening of heavens.

"The restoration of His Church and gospel in this last dispensation is no exception, as thousands of faithful men and women can and do testify," said Elder Stapley.

He testified that the Kingdom of God with its laws and principles is that Pearl of Great Price of which Jesus spoke. "This thought suggests the value of the Kingdom to every living soul . . . Therein is everything to gladden, to guide aright, to uplift the lives of all who accept it."

* * *

ELDER MARION G. ROMNEY

Revelation, the means by which God communicates with men, is indispensable to an understanding of the Gospel of Jesus Christ.

So declared Elder Marion G. Romney of the Council of the Twelve.

"This key of revelation opens the mind and spirit of man to an understanding of the Gospel. Thinkers have philosophised, poets have dreamed, and scientists have experimented, but only God has spoken with a sure knowledge of ultimate truth," he said.

"Our message is that we are living in the great and last dispensation of the Gospel; that God has opened the heavens anew; that by direct revelation He has revealed Himself, restored His Gospel, set up His Church with power and authority to preach the Gospel and administer its saving ordinances."

* * *

ELDER RICHARD L. EVANS

The practical is intermingled with the spiritual said Elder Richard L. Evans of the Council of the Twelve.

For this reason, the Father of us all is interested in everything that has to do with His children. For that reason he has given a code of health, the Word of Wisdom, along with other direction and commandments.

Elder Evans observed that the government's report on tobacco would now bring about manoeuvering to set aside the findings. Attempts will be made for half steps, for moderation—that a little use of tobacco, though it isn't right, is all right.

If it isn't good, leave it alone. If it isn't right, avoid it, Elder Evans counseled.

This principle on the use of tobacco was given 130 years ago. Why do we so long wander in the wilderness?

This principle is part of the gospel, part of life, part of religion, to give us peace and health and happiness and to qualify us for the highest opportunity in eternal life, he said.

* * *

ELDER HOWARD W. HUNTER

The law of tithing is a part of God's law today just as much as it was in the ancient days of Israel and at the time of Christ.

So declared Elder Howard W. Hunter of the Council of the Twelve.

Members of the Church should remember that Melchizedek blessed Abram, as recorded in Genesis of the Old Testament, and Abram "gave him tithes of all." Christ said, "If any man will come after me, let him deny himself." Later He said He had not come "to destroy the law, or the prophets . . . but to fulfill."

Turning to modern revelation Elder Hunter quoted the revelation on tithing contained in the Doctrine and Covenants.

"And after that, those who have thus been tithed shall pay one tenth of all their interest annually; and this shall be a standing law unto them for ever, for my Holy Priesthood, saith the Lord".

He explained that "one-tenth of all their interest" means the profit, compensation or increase an individual receives.

"The tithe is God's law for His children, yet the payment is entirely voluntary. In this respect it does not differ from the law of the sabbath, or any other of His laws," he said.

"Are we willing to keep God's commandments even though it costs us something?" Elder Hunter asked.

* * *

ELDER GORDON B. HINCKLEY

The actuality of revelation from God to man in this day and age through a prophet of God was the declaration of Elder Gordon B. Hinckley of the Council of the Twelve.

"I believe all that God has revealed, all that He does now reveal, and I believe that He will yet reveal many great and important things pertaining to the Kingdom of God is the creed and the guide of my life," said Elder Hinckley. "It is the foundation of the faith of all members of The Church of Jesus Christ of Latter-day Saints."

Elder Hinckley emphasised that God is the one sure source of truth and that in a changing world of great material progress religion cannot remain static when all else moves forward.

"Religion, to be effective, must be a vital and timely force in the lives of men. The people today need a prophet when it groaned in the toils of Egypt, and Moses was called to lead them from bondage.

"Israel today has a prophet, and we give our witness to the world that the channel of communication is open between God and His anointed servant," he declared.

ELDER THOMAS S. MONSON

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him and He shall direct thy paths".

These words of Solomon, King of Israel, should be heeded in these troubled times, said Elder Thomas S. Monson of the Council of the Twelve.

Physicians are hard pressed to take care of emotional and physical troubles of the people. Divorce courts and grievance committees are faced with heavy schedules, dealing with family and work difficulties, said Elder Monson.

He told of a personnel officer dealwith grievances who facetiously placed a little sign on his desk stating, "have you tried prayer?"

"What that personnel director did not know when he placed such a sign upon his desk was that he was providing counsel and direction which would solve more problems, alleviate more suffering, prevent more transgression and bring about greater peace and contentment in the human soul than could be obtained in any other way," Elder Monson said.

ELDER JOHN LONGDEN

SKY-FILLING aeroplanes and missiles orbiting the earth may be among the signs predicted in scriptures that will precede the second coming of Christ, it was suggested by Elder John Longden, an Assistant to the Council of the Twelve.

He reviewed the scriptural predictions which would attend the Saviour's coming and then likened them to current happenings.

Mentioned were: the contention among nations, the fighting of the most dreadful wars of the present dispensation, the most destructive earthquakes of history, the increasing distress among nations.

"Will anyone say that men's hearts are not failing them?" he asked. "Today millions of people sit and tremble in fear of what may happen.

"The wickedness of the world increases.

"Nations are preparing more earnestly than ever before for the final great struggle."

The speaker said it is true that no one knows the precise time of Christ's coming, but by watching for the signs persons may perceive the progressive evidence of the approaching event.

"His coming will be a surprise to those who have ignored His warnings and who have failed to watch. . . . May we then observe the signs which are so evident and have the desire to labour and watch and so live as if the Saviour were going to come today," he concluded.

* * *

ELDER STERLING W. SILL

"One of the most important days of World War II was "D Day" . . . but the day that will probably be the most exciting of all our days will be "J Day" or Judgment Day," said Elder Sterling W. Sill, an assistant to the Council of the Twelve.

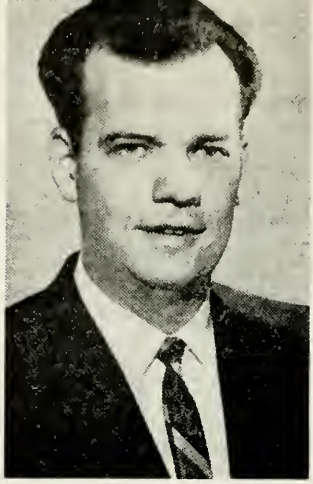
He pointed out that quite a lot is known about Judgment Day.

"We know its purpose, what action is contemplated and who will be in court. We know that God will be there; we know that all of us will be there; we know that all members of The Church will be there, and that all non-members of The Church will be there. Even Satan and all of his angels will be there."

Quoting an ancient American prophet, he said, "Can you imagine yourself brought before the tribunal of God with your soul filled with guilt and remorse having a perfect remem-

Continued on page 162, col. 2

Conference crowds in Temple Square. In the background, the Assembly Hall and the Tabernacle.



New member of the First Council of the Seventy

THE appointment of Paul Harold Dunn, 39, co-ordinator of LDS Institutes of Religion of Southern California, as the new member of the First Council of The Seventy, was announced in the Tabernacle Monday morning.

Elder Dunn's name was presented at the morning session of the 134th Annual General Conference of The Church of Jesus Christ of Latter-day Saints as the General Authorities were read for the sustaining vote of the membership.

The names were presented by President Hugh B. Brown, first counsellor in the First Presidency.

Elder Dunn fills the vacancy left by the death last December of President Levi Edgar Young.

The seven members of the First Council of Seventy now are Elders Antoine R. Ivins, S. Dilworth Young, Milton R. Hunter, Bruce R. McConkie, Marion D. Hanks, A. Theodore Tuttle and Paul H. Dunn.

Elder Dunn is an active seventy in the Downey Third Ward of the Huntington Park Stake, and has been institute co-ordinator since July, 1962. Prior to that time he was director of the Institute of Religion serving LDS youth at the University of Southern California in Los Angeles.

brance of all of your wickedness and that ye have set in defiance the commandments of God?"

"That calls for an important ability, and the best way to avoid possible tragedy is to focus our imagination upon "J Day" before we actually get there," said Elder Sill.

* * *

ELDER HENRY D. TAYLOR

The Lord loves a clean mouth as well as a pure heart, said Elder Henry D. Taylor, Assistant to the Council of the Twelve.

Speaking on the theme, "Thou Shalt Not Swear," Elder Taylor said, "If we believe in God with all our hearts and seek to know Him as He would have us know Him, then He will be an anchor to our lives, giving meaning and purpose to them."

We have been admonished to love the Lord, and with this love also goes a deep respect and reverence for Him. We should not, in any manner, profane His hallowed name, counselled Elder Taylor.

"Yet, every day, we hear thoughtless, uncouth, irreverent persons violate this commandment as they blaspheme the name of our Heavenly Father in profane oaths," he said.

"Make your speech pure and warm and dignified, devoid of vileness and profanity. Let it be of such character that the world will be attracted to you because of it. Make the Lord Jesus Christ your ideal, and pattern after His speech and His ways.

"As surely as you do this, He will magnify you and make you mighty before your fellowmen," Elder Taylor concluded.

* * *

ELDER WM. J. CRITCHLOW JR.

Elder William J. Critchlow Jr., told the Conference: "Suppose we come down out of the clouds of heaven and pull our thoughts away from our mansions in the sky and focus them for a minute or two on the blessings which the Gospel holds for us present-wise—right here and now."

He listed some of these as: The privilege of associating and fellowshipping with good friends and you great leaders; opportunities for service; happiness; health; ministrations of the Holy Ghost; peace of mind.

"The opportunity to have the priesthood is, in my humble opinion, perhaps the greatest blessing to accrue to me by virtue of the Gospel and by my membership in the Church," he said.

He likened the power of the priesthood as a transmission line from God which can bring great benefits, but which also can be dangerous in careless hands.

"Carelessness around priesthood power lines can be slowly lethal, producing a lingering, withering spiritual death," he warned.

* * *

ELDER ALVIN R. DYER

One of the greatest needs of modern civilisation, perhaps the most important of all, is a sense of conviction in spiritual matters, said Elder Alvin R. Dyer, an Assistant to the Council of the Twelve.

The greatest obstacles to this goal, he said, are the present tendency to compromise with evil and an unwillingness to repent.

"This (repentance) is the need of America! This is the need of the world," Elder Dyer said. "But first there is necessity for a changed attitude in recognising the difference between right and wrong."

"If we cannot recognise this difference, then we cannot know what to repent of," he said. "It seems to be the design of the "evil one" that our choices in life . . . shall be on behalf of one of two evils, rather than in right over wrong.

"The unhappiest people in the world are those who try to hide their sins and then stubbornly will not repent and forsake their ways of wrong."

* * *

ELDER FRANKLIN D. RICHARDS

Elder Franklin D. Richards, an Assistant to the Council of the Twelve, dwelt on the need to dedicate oneself completely to furthering the work of the Church and mentioned various ways of serving God.

He pointed out that serving the

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Church entails giving of one's time, talents and money.

As an example of one type of unselfish dedication, he observed that there are now 16,000 full-time and stake missionaries working throughout the world.

"Giving our all through our talents is exemplified beautifully by the members of the Tabernacle Choir," said Elder Richards. "These dedicated people spend untold hours rehearsing and preparing for and presenting their regular Sunday morning programme and their many special appearances throughout the world."

He explained that giving all as applied to our means involves contributing financially to the growth and development of the Kingdom.

"He who pays an honest tithe and makes his other offerings as required, is giving his all as far as these matters are concerned.

Sacrifice brings forth the blessings of heaven, and in this respect financial sacrifice means opportunity for great and varied blessings, he said.

Thousands of Priesthood holders at their session in the Tabernacle.

* * *

ELDER THEODORE M. BURTON

The importance of temple work and establishing of genealogies was stressed by Elder Theodore M. Burton, Assistant to the Council of Twelve.

Such work, he said, is based on the actuality of the resurrection of Jesus Christ, the reason for His death, separation of body and spirit and their reunification to form an eternal soul, never to be separated again by death.

He emphasised that God is a god of justice and love and mercy and that every man, living and dead, is entitled to have a chance to accept or reject the teachings of Jesus Christ and the binding ordinances of His priesthood.

It is for this reason, he said, that the Church is devoted to genealogical research and temple work.

* * *

ELDER THORPE B. ISAACSON

The need for sound thinking on governmental precepts and fair treatment of political candidates were urged by Elder Thorpe B. Isaacson, Assistant to the Council of the Twelve, as he addressed the Monday morning session of General Conference in the Salt Lake Tabernacle.

"Tolerance and respect for the opinion of others should be cherished and practised. Each of us could learn to distinguish between men and their ideas, to disagree without being disagreeable, and to take no pleasure in ruining any man or his good name," Elder Isaacson said.

* * *

ELDER BOYD E. PACKER

"Mother, do not abandon your responsibilities! Be reverently grateful for your sacred calling. Be grateful for your little children. Thank God that you have them."

So counselled Elder Boyd E. Packer, Assistant to the Council of the Twelve.

"The programme of The Church of Jesus Christ of Latter-day Saints is structured to strengthen you as a mother," said Elder Packer. "None of it is calculated to diminish your influence in the home . . . How important it is that every mother be enthroned as queen in her home, teaching the principles of life and salvation to her little ones. The futility of any other course has been conclusively demonstrated."

He cautioned that there was a trend in the world for women to want to be emancipated from the responsibilities of motherhood, their children and domesticity, turning their attention to activities outside of the home at the expense of their little children.

"I have never known a mother to regret, in the closing years of her life, a sacrifice made for her children, or to begrudge the cost of guiding them to fine Christian citizenship," said Elder Packer.

* * *

ELDER BERNARD P. BROCKBANK

The expectation that the Mormon pavilion at the New York World's Fair will be highly effective in a missionary capacity was explained by Elder Bernard P. Brockbank, Assistant to the Council of the Twelve. Elder Brockbank is also managing director of The Church's pavilion at the fair.

All scripture is given by inspiration of God and is just as true today as

when it was given, said Elder Brockbank in deploring the tendency among churches to deviate from the original teachings.

He expressed a hope that the Church's exhibits at the fair would tend to counteract this, and also show the compatibility between ancient scriptures and modern ones as revealed to Joseph Smith and others.

"Under the inspiration of our Prophet, David O. McKay, we have undertaken a great missionary programme at the New York World's Fair. Millions of people will have an opportunity to see the fruits of the Restored Church of Jesus Christ," said Elder Brockbank.

ELDER BRUCE R. McCONKIE

PEOPLE of every age have been called upon to answer the question of whether prophets of their day were truly called of God, Elder Bruce R. McConkie of the First Council of

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GENERAL PRIESTHOOD SESSION

Keep yourselves clean

A PLEA to priesthood holders to "keep yourselves clean" was made at the General Priesthood Session Conference.

More than 14,000 holders of the priesthood crowded into the Tabernacle on Temple Square to hear messages from the First Presidency of the Church, the Presiding Bishop, and two Aaronic Priesthood members.

The counsel to lead clean lives was made by each of the speakers, President David O. McKay, who conducted the service and spoke briefly at its conclusion; his two counsellors in the First Presidency, President Hugh B. Brown and President N. Eldon Tanner; Presiding Bishop John H. Vandenberg and two boys, Ronald G. Plumb, a teacher in the Studio City Ward, Burbank, California; and Douglas Cowie, a priest, of Idaho Falls 28th Ward, South Idaho Falls Stake.

President McKay's thoughts were summed up in the quotation, "Be ye clean that bear the vessels of the Lord." Never before in the history of the Church have there been so many men and boys united with a high standard of purpose as there are at this Priesthood meeting, waiting to show by action they represent the Lord and Saviour, Jesus Christ, he added.

Advancement in the Priesthood, particularly the Aaronic Priesthood, means greater moral responsibility, President McKay said, in setting the theme of the meeting.

President Brown warned against immorality, calling it malignant, dangerous, death-dealing, and contrary to the law of God. He who profanes the source of life sins against the sanctity of life itself, he added.

Remember, he warned, the God-given power of procreation carries with it the power of destruction. Teach the beauty of purity. Purity is power, he added.

President Tanner counselled priesthood holders to make themselves dependable. Never let it be said of you, "I thought I could depend upon you." We should be that kind of a man as a priesthood holder, the kind the Lord can depend upon to seek first the Kingdom of God and all its righteousness.

Only as you live the way you should live will you enjoy life. Never will you enjoy sin. Never be ashamed of the Gospel of Jesus Christ. Call upon the Lord, stay close to the Lord, show appreciation for the priesthood, honour it, and thank God for it.

It is a great privilege to honour the priesthood. Be obedient to the Lord, to the priesthood and magnify the priesthood that it might magnify you. President Tanner said.

Bishop Vandenberg said, there is no calling in the Church that supersedes that of being a father. No assignment in the Church should ever be considered as an excuse to neglect the home. The home is the basic unit of the Church. Teach your sons by example to be loyal and faithful to the law, to the officers, to the priesthood and to the authority of God.

Your family needs your allegiance and fidelity to the Church, which includes the home. Refrain from evil speech. Your language should at all times be clean and elevating, Bishop Vandenberg added.

Ronald Plumb declared that advancement in the Aaronic Priesthood meant more to him than being made a teacher or a priest. It means a greater responsibility with each assignment. It means we will do our part in building the Kingdom as the Lord would have us do.

Douglas Cowie likened holding the priesthood to holding an ambassadorship for the Lord. We have the authority to act for the Lord. As such, he said, we have the responsibility to serve our Heavenly Father, to work in the service of our fellowmen, and to work for the betterment of ourselves.

PRIESTHOOD MISSIONARY PROGRAMME

BY ALBERT V. STIRLING, BUILDING SUPERVISOR, GREAT BRITAIN

'Every member a Missionary'

IN February of 1831 the Lord gave a revelation to the Prophet Joseph Smith which was to mark the beginning of the great missionary effort of the Church. In this revelation, section 42 verses 6 and 7, the Lord instructed the Church that they should go forward in the power of His spirit to preach the Gospel and that they should go two by two in His name and lift up their voices as with the sound of a trump to proclaim to the world that the Gospel had been restored.

After receiving this revelation the Elders of the Church were instructed by the Prophet Joseph Smith to go into the Western Regions of the United States to begin teaching the truths of the Restored Gospel with the express purpose to convert to baptise and to build up the membership of the Church.

Over 100,000 full-time missionaries have been called to this great work since 1831, giving approximately 250,000 years of service. Today the missionary work is going forward at a much greater pace than ever before. As a result approximately 125,000 new converts are coming into the Church every year.

The missionary work of the Church today is operating throughout the world under two general divisions. First in the 73 regular full-time missions where the missionaries give their full service during the period of their mission, and second the Stake Missionaries remain at home and serve on a part-time basis.

In every sense missionary work is fundamentally a Priesthood activity. Every Priesthood bearer has a personal responsibility to the Missionary Programme of the Church. The Missionary responsibility is one of the four areas of each individual's overall Priesthood responsibilities that the Church is striving to assist each Priesthood holder to carry out.

In the preface of the new Priesthood Correlation Manual, which deals with the Missionary Programme, we find this statement :

" Every Priesthood bearer by virtue of his Priesthood must be engaged in each of the four areas if he is to fully discharge his Priesthood obligation and receive the blessings therefrom. These four areas are Home teaching, Missionary, Welfare, and Genealogy. In order to assist the individual Priesthood bearer, various Programmes have been organised and correlated in a broad programme entitled Priesthood Correlation. While various Church units are involved in different phases of this Programme the ultimate responsibility rests on the individual. The Priesthood Missionary Programme, as the other Programmes included in Priesthood Correlation, is designed to promote efficiency by a specific delegation of responsibility to not only the individual but to each operating unit which consists of the Family, the Quorum, the Ward, the Stake and the General Authorities".

The same principle which is involved in Priesthood Correlation pertaining to the new Home Teaching Programme is employed in the Missionary Programme as well as that of the Welfare and Genealogy Priesthood Programmes. Priesthood Correlation according to our instruction manuals simply means the carrying out of Priesthood or Church activities by the individual members of families, presided over by parents, who receive direction from group Priesthood leaders, who in turn receive direction through Bishops pertaining to all matters of correlation. The Bishops are presided over by Stake Presidents, who are presided over by the General Authorities of the Church.

These Priesthood units of the Church and all Quorums, constitute the pipeline of Priesthood Correlation. All Priesthood activities should properly recognise and be funnelled through this line of authority. As was mentioned, since missionary work is a Priesthood activity, Priesthood authority should govern and correlate the missionary work. Since the objective of the Missionary Programme of the Church is to bring to all the world the message of the restoration of the Gospel, it is recognised by our leaders that the full resources of the Church beginning with the individual and including the complete organisation of the Church must be used to accomplish this objective. Through this new correlation programme, which clearly defines our individual responsibilities in the missionary work as members of the Church, the objective of the Missionary Programme of the Church can be carried out effectively.

The Church recognises the importance that the home plays in the missionary work and beginning with the home, parents are to be reminded anew of their obligation to make each

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The Susquehanna River

AARONIC PRIESTHOOD

BY DAVID G. THOMAS, HEAD OF THE P.B.O. IN FRANKFURT

And then came the dawn . . .

THERE was a glimmer of light in the darkness and then came dawn —the dawn of a new and glorious spring day along the Pennsylvania countryside. Nature had beclothed itself with a wondrous coat of verdant green with contrasting hues and shades. Birds were singing in the trees above and in the distance could be heard the lilting love call of the meadowlark. There was an occasional rustling of the leaves on the trees as the morning breezes aroused them from their slumber of the night.

Nearby the majestic Susquehanna River added its beauty to the scene and its melodious overtones to the symphony of life as it rippled by. It had been a dark and chilly night but now the gentle rays of the sun had made it warm and had made it day.

It was May 15, 1829. The setting was Harmony, Pennsylvania. This was a day of days. The things that were to transpire on this day, while unannounced, were on the Lord's calendar of great events. The happenings of this day would be proclaimed around the world and would effect for good the lives of people in every nation. The beautiful and peaceful setting, too, had been prepared by the Lord for one of the great pronouncements of all time.

For centuries the world had been shrouded with a mantle of spiritual darkness. Men had groped and stumbled in despair. They had travelled from east to west, from sea to sea seeking for the gospel and had not found it. And now, midst that darkness, the glorious light of Priesthood was on the horizon. The Priesthood Keys were about to be restored to earth. Perhaps there is no darkness as dense as spiritual darkness and no light brighter and more glorious than the light of Priesthood.

Yes, with the dawning of that beautiful May day was dawning, too, a new and wondrous gospel dispensation, the heralded dispensation of the " fullness of times ". The light was in the eastern sky and soon people would bask in the warming sunshine of the Lords's new day.

Harmony, Pennsylvania in 1829 was

comprised of a few scattered country homes that overlooked the Susquehanna River Valley.

From one of these, an isolated cottage nearest the river, emerged two men. They were in their mid-twenties, fine of form and figure, and with personalities that demanded the attention of those with whom they came in contact. One was Joseph Smith, Jr., who already had had heavenly manifestations and visitations of angels. For some time he had been busy translalating the ancient scriptures of the American continent from metallic plates that had been delivered to him by an angel. The other was Oliver Cowdery, a young school teacher who, having become interested in the claims of Joseph, had proffered his services and was now acting as scribe and confident to him.

As they came from the cottage it was apparent that they were deeply absorbed in some great problem. Their faces bespoke courage, faith, and determination. Without conversing with each other they strolled down the little pathway that led to a secluded spot on the river's bank.

Oblivious to the beauty and harmony that surrounded them they kneeled together on the soft grass and importuned God for wisdom and instruction. In their work of translation they had come upon a passage of scripture concerning baptism. What was there written differed greatly from the controversial claims and teachings of the co-called Christian churches of the day. The desires to know the Lord's will pertaining to this important ordinance became a matter of great urgency and so now they kneeled together in humble prayer. As they kneeled in prayer they were burdened with apprehensions and fears; and, at least in the mind of the inexperienced Oliver, there were some doubts. These had been intensified by the pressure of the work and by threats of violence.

Soon they were enveloped in a cloud of light, far more brilliant than the May sunshine that cast its rays about them. In the midst of that light stood a Heavenly messenger whose countenance was glorious to look upon. He introduced himself with reassuring words that pierced their souls. "I am thy fellow servant." His voice was mild and authoritatively forceful. Oliver, in relating the experience says "that earth, nor men, with the eloquence of time, cannot begin to clothe language in as interesting and sublime a manner as this holy personage." Their apprehensions and doubts melted away. Their fears were dispelled. They kneeled there, as it were, in the midst of eternity to be instructed by one sent of God and to be empowered from on high.

He told them that he was John, the same who was known in the New Testament as John the Baptist and who had baptised the Saviour in the River Jordan at Bethabara. He told them that he came under the direction of Peter, James and John to give unto them the keys of the Aaronic Priesthood, which is an appendage to the Melchizedek Priesthood which later would be conferred upon them. He laid his hands upon their heads and, with eloquence born of Heaven, restored to the earth a light that had centuries before been withdrawn from earth because of man's unwillingness to obey the council of God.

"Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness."

He taught them the mode and purpose of baptism and instructed them to baptise each other in the river. Under supervision Joseph baptised Oliver and Oliver baptised Joseph. They then, in the same order ordained each other to the Aaronic Priesthood.

Wonderful manifestations from Heaven followed the baptism. Under the influence of the Holy Ghost each prophesied many things that should shortly come to pass including the organisation and growth of the Church. With the Priesthood came greater understanding of the scriptures and the purposes of life.

Near the setting of this great event stands today a beautiful monument to commemorate it. It is the work of Avard Fairbanks and was financed by the generous donations of Aaronic Priesthood bearers throughout the Church.

The peace and serenity of this spot has been preserved by the Lord. It has been made hallowed by the events that transpired there. Those that come to contemplate the past receive inspiration for the future. Harmony, Pennsylvania, is lovely in the spring and in May it is heavenly.

BY SISTER MILDRED EYRING
MEMBER OF THE GENERAL
BOARD OF RELIEF SOCIETY

Sisters, 'walk worthy' of y

IT IS possible to learn to be a good Relief Society leader. The process of learning will include receiving some intruction, obeying good leaders at work, practising under their supervision, and finally developing one's own pattern of leading in an actual position of leadership. There is just one idea which must not be forgotten throughout this process of learning. It is that a leader must persuade her followers to follow. She can never force them. It is only when they do as she wishes that she succeeds. This being true, the first step for the new leader to take is to become well acquainted with the abilities, interests and needs of the women she is to lead. Her next step is to decide just what she wants her followers to do. Then she will plan ways of influencing them to do these things.

To illustrate: The Magazine representative desires to get all the women to subscribe to the Magazine. She knows the women. Some of them are not interested in reading but do like to cook. The representative finds recipes and helpful hints in the Magazine that will interest them. She knows others who like poetry and stories, or who want to write. She finds poems, stories, and articles on writing which will attract them. She knows that most of the women must be reminded to renew their subscriptions, and so she keeps accurate records and notifies each one two months before renewal must be made so that no Magazines will be missed. She meets the needs of the members and becomes a successful leader.

Again, a new president wishes to improve the visiting teaching programme in the number of visits made and in their effectiveness. She knows her visiting teachers and also all the women in her ward. She gives each visiting teacher a congenial companion and assigns them to homes where they will be welcome and effective. She instructs them carefully in the monthly report meeting and listens attentively to their reports. She expresses her appreciation and commendation. The teachers are encouraged and their work improves. The president has succeeded.

Or, again: The chorister wants to improve the singing in the meetings, and to organise a singing mothers' chorus. She selects hymns which are appropriate for the meetings and, with the organist, she makes sure they are played in a key that allows the women to sing them easily. She practices using a baton at home until she can lead the songs with a correct clear pattern that can be easily followed. She listens to the different voices and helps the women to improve the quality of their voices. She selects simple attractive numbers when she begins the singing mothers' practice. She sets attainable goals for these singers and arranges for them to perform when they are prepared. Their appreciation for good music increases. She has succeeded.

The same care is necessary in every position of leadership. The leader must know the members, know what she wants them to do, and then plan to get them to do it well and happily. She will vary the plans constantly because she also is learning as she encourages others to learn. She must be a good example. To lead means to go before, and every leader must really lead.

The Apostle Paul wrote to the Ephesians:

"*I beseech you that ye walk worthy of the vocation wherewith ye are called—with meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace—There is —one Lord, one faith, one baptism, one God and Father of all—*" (Ephesians 4:1-6.)

Unity in the Church is as necessary now as it was two thousand years ago. In modern scripture these statements are made.

"*Wherefore, it must needs be that one is appointed—to preside over the priesthood*—(D. & C. 107:6:5)—*and there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred.*" (D. & C. 132:7).

"*Behold, mine house is a house of order, saith the Lord God, and not a house of confusion.*" (D. & C. 132:8.)

To ensure order and unity throughout the Church the programmes of the auxiliary organisations are planned by general boards which work under the direction of the general authorities of the Church. Their approved plans, policies and procedures are submitted to the stake and mission leaders who are responsible for supervising and assisting the ward and branch leaders as they carry out the programmes in their local units. When all leaders in all units follow the plans the result is "a house of order, and not a house of confusion."

The Church has provided means by which inexperienced members may be trained in leadership. Complete instructions can be found in handbooks,

our calling

monthly publications and in frequent bulletins and letters sent to stake leaders. For many years teacher training courses have been given, usually under the direction of the Sunday School, but intended for all ward leaders. Also for many years regular stake leadership meetings have been held in which stake leaders help ward leaders improve their skills. The leadership meeting of the Relief Society is described in the Handbook in this way :

" *Through departmental sessions conducted by the stake leaders of the respective departments, ward leaders* (1) *are inspired with the spirit and purpose of the Relief Society programme,* (2) *specific help is given them in carrying out their special assignments, and* (3) *opportunity is provided for their personal development.*" *Relief Society Handbook p.* 22.

Opportunity for personal development is very important. If ward leaders are to benefit from these meetings they must go to them well prepared and eager to give their ideas as they receive ideas from others. The stake leader cannot learn for them. They must learn through their own activity, as she gives them an opportunity to work together. In her visits to the wards the stake leader will observe situations which will help her to be more understanding and helpful in later meetings.

If the women who are called to be leaders will " walk worthy of the vocation " to which they are called in " meekness — forbearance — love — unity " They will become worthy to say to those whom they lead " Come, follow me."

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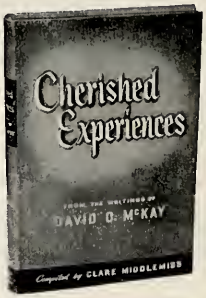

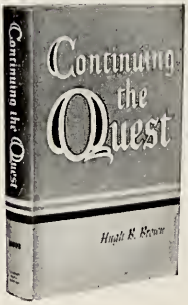

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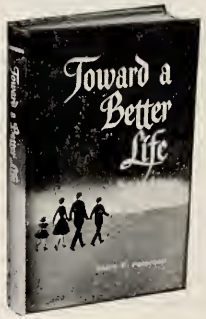

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BY LYNN S. RICHARDS, ASST. GEN. SUPERINTENDENT, DESERET SUNDAY SCHOOL UNION

Heaven its aim; children its obligation

"SIMON Peter, son of Jonas, lovest thou me more than these?" Simon answered, "Yea, Lord; thou knowest that I love thee." Jesus said unto him, "Feed my lambs." (John 21 : 15)

In commenting upon these words President David O. McKay said: "Such was the divine injunction given by the risen Lord to Peter, his chief apostle, emphasising the fact that the proper training of childhood is man's most important and sacred duty." . . . "an institution, therefore, that makes heaven its aim, and childhood its obligation, is one with which every loyal heart should desire to be associated." The Branch Sunday School can be this kind of organisation.

The success of the Branch Sunday School will depend largely upon the close working relationship between the Branch Presidency and the Branch Sunday School Superintendency.

The Branch Presidency has several responsibilities which is does not delegate. It must choose a Superintendent. The Superintendent may nominate his assistants, he may also recommend other officers and teachers. The actual calling and setting apart of the officers and teachers, however, is the duty of the Branch Presidency. It is also responsible for the sacrament and its administration in Sunday School.

There are several duties that the Branch Presidency delegates to the Sunday School Superintendency. The Superintendency conducts the Sunday School and arranges for the prayers, the songs, the two and a half minute talks, the conducting of the sacrament gem and the classes. In the conduct of the Sunday School the members of the Branch Presidency are the presiding officers. This means they are in authority but have given the responsibility to the Sunday School Superintendency to proceed.

The Superintendency with the support of the Branch Presidency calls meetings for Sunday School officers and teachers other than the Sunday School session. These meetings include a weekly Superintendent's council meeting attended by the three members of the Superintendency and the secretary of the Sunday School. Next is the prayer meeting held 20 minutes before Sunday School and attended by all of the officers and teachers. It is a ten-minute period of spiritual uplift. The next is a faculty meeting for the training of teachers in the art of teaching. This meeting is held monthly at a time when it is most convenient for the officers and teachers to attend.

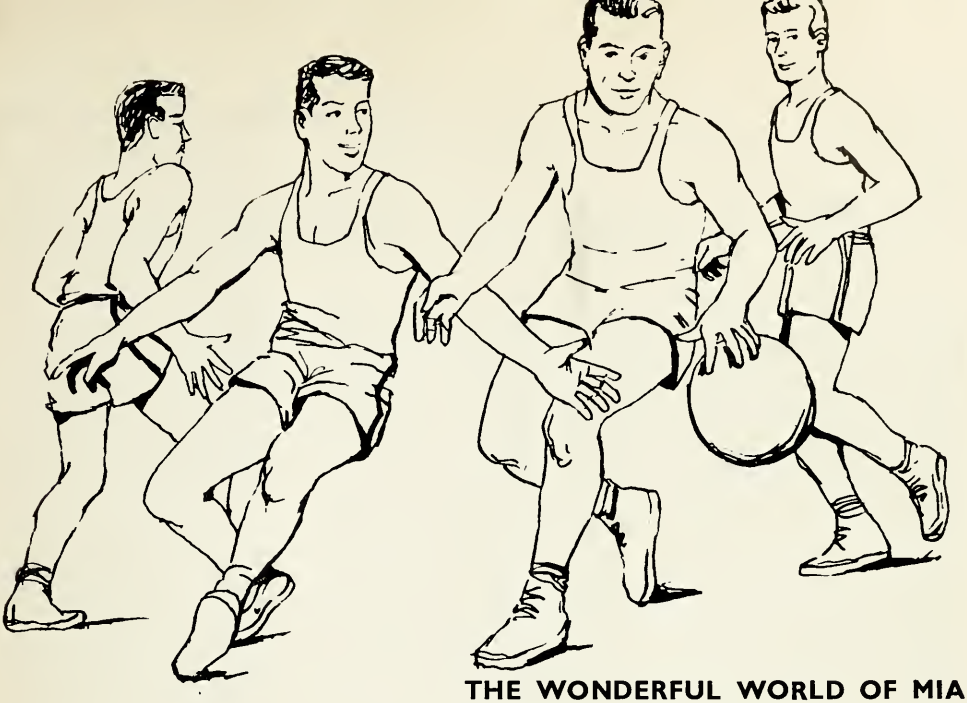
The Branch Presidency is responsible for the quality of teaching in the Branch. A teacher training class for prospective teachers, those who are not at present teaching but who with some training would make good teachers, is recommended. All of the organisations of the Branch meet and make suggestions to the Branch Presidency of prospective members for this class. The Branch President chooses these persons and calls them to membership in the teacher training class.

The Branch Presidency should organise a Branch library. This library can be under the direction of an officer of the Sunday School. The library may be maintained for all of the organisations of the Branch with one person responsible. The books, pictures, maps and charts may be loaned out to teachers, quorum advisers and others on a check-out basis. Library materials are tools for teaching which are sorely needed by every teacher.

The members of the Branch Presidency are in a fine position to inspire the officers and teachers of the Sunday School. By their presence in faculty meetings and prayer meetings they can stimulate the officers and teachers to more effective planning and better preparation of their lessons.

The Branch Presidency, Superintendency and teachers of the Sunday School have a special responsibility. It involves a matter of example. We all know that by example we teach often more effectively than by that which we speak. The official Sunday School family must lead out in this respect. In the calling of a teacher to be a member of this "family" it is always wise to outline carefully his or her responsibilities. They should know that they will be held up by the members of their classes as examples of the principles of the Gospel they teach.

By our living and teaching the Gospel we fulfil the command of the Saviour when he said, "Feed my sheep."



THE WONDERFUL WORLD OF MIA

BY CLARENCE ROBISON, HEAD TRACK COACH, BRIGHAM YOUNG UNIVERSITY

Sportsmanship and fair play

IN 1960 the Olympic Games were held in Rome, and from all parts of the world came the greatest athletes ever assembled to compete for their respective nations.

In the Olympic Games there is a great personal honour attached to being a medal winner. The first three men in each event are called to the victory stand and are presented medals. At the end of the stadium are three flagpoles representing these three first place winners ; and as the victors mount the award stand, their national flags are hoisted on the flagpoles, and their national anthems are played by the band. Few men leave the victory stand without showing tears of emotion, and justifiably so. Thus, in every man competing at Rome there was a hope for the great honour of being a medal winner at the 1960 Olympic Games.

In an event called the Hop, Step and Jump or the Triple Jump, as it is sometimes referred to, there was very keen competition for the third place medal. First, one contestant would take over the third spot, and then the other would squeeze ahead by a fraction of an inch. This type of close, keen competition continued right down to the final jump for both men. The leader was ahead by less than an inch when each man had one more attempt. The first of the two men with all the courage at his command made his final leap and moved ahead by a fraction of an inch ; now his opponent with one more opportunity to win the third place medal took his last jump and moved out in front by one inch.

The loser, heartsick and disappointed, walked over to his opponent and reached out his hand to congratulate him for his victory, but the winner refused to shake hands with him. Some of the fans on that side of the stadium had been watching this event closely and saw this incident. Immediately they began to boo and hiss at the victor. Word of what had happened spread through the fans like fire in dry grass and soon almost all of the nearly one hundred thousand spectators began voicing their protest to this kind of conduct. The noise became so great that it began to interfere with the other events in progress.

Now, realising his mistake, the winner went immediately to the fourth place man and not only shook his hand, but kissed him on both cheeks and tried desparately to convince those watching that he had not intended to act in an unsportsmanlike manner ; but the crowd would not stop and the booing continued for several minutes. After the jeering had subsided, the crowd then waited for the awards to be made in the Triple Jump event ; and when the third place was announced, the noise began again this time louder and longer than before, and finally an Olympic official came and led the third place winner from the stadium. With his third place

medal held limply in his hand, tears streaming down his face, he left the stadium in disgrace. He had won third place in the world for his event, yet somehow he was a loser. He had lost something far greater than he had won.

In an earlier Olympic contest held in Los Angeles in 1932, in an event called the 5,000 Metre Run, a similar incident took place. This event is over three miles in length and a great runner from Finland by the name of Leightner was considered to be a sure winner. His previous performances had labelled him as the best in the Olympic competition that year. To the surprise of nearly everyone, and the great delight of the American fans, a contestant from the United States by the name of Hill moved up, and with only a few laps left, challenged the great Scandinavian champion.

However, as Hill tried to pass, Leightner moved out in front of his challenger and would not permit him to pass. Hill made many attempts to get by the leader, but each time Leightner would force him to the outside and would not allow him room to pass. The fans began shouting in protest at these tactics ; and as the two neared the finish line, Hill made a final effort to pass Leightner, but the Finnish champion forced him wide to the outside and eventually at the finish forced him clear off the running track and then broke the tape as the victor.

The fans were furious and did not hesitate to express themselves. After the noise died down everyone awaited the decision of the judges. Who would be the gold medal winner ?

At that time there was no Olympic rule which prohibited the actions of Leightner. He was legally the winner of the five thousand metres. The judges, knowing that there would be protests, waited until the next day to announce their decision on this event. As the announcement finally came, a hush fell over the spectators and everyone listened intently, ready to voice protest if Leightner was declared the winner. However, the fans remained quiet as Leightner was called to the top step on the victory peristyle, and Hill came forward and took thet second place below the victor and received his silver medal. Before the third place winner was announced, Leightner stepped down beside Hill and removed the gold medal from around his own neck, and placed it on Hill. He then took the second place medal and placed it around his own neck, and literally lifted Hill to the top step of the victory stand. The crowd at the coliseum that day gave Leightner the greatest ovation ever witnessed in Olympic history He left the stadium second best in the 5,000 metres, but a never-to-be-forgotten champion of honour and sportsmanship. He made a decision that the judges could not make. His integrity meant more than being champion of all the world.

Young people, remember that no victories in your life will be worth the sacrificing of your honour. Sportsmanship is a noble quality in man which denotes education, emotional maturity and self-mastery. Never permit selfishness, greed, conceit and dishonesty to pull you down to where your poor sportsmanship is showing.

Each year the Latter-day Saint Church sponsors many contests in athletics, dance, drama, music, etc. In each of these there must be but one winner and many losers. The Lord did not intend that anyone should go through life a constant winner. We learn and grow by defeat as well as by victory, and we must learn to accept and benefit by both. In defeat comes the challenge to improve, to grow and rise above our weaknesses. The true battle in life is not to rise above your fellowmen, but to be a champion of yourself. Your hardest opponent in life will be yourself and your own weaknesses. Anyone who can conquer himself will learn to love and respect others despite their imperfections. He will possess the personal discipline and strength for the many challenges life has to offer.

Life is measured by how well we compete, not just in organised contests, but in every phase of living. If you would be a champion, work toward the noblest of all championships, your own quest for the Celestial Kingdom.

Some basic pricinples to remember is you would be a good sport :

1, No matter what your pursuit in life or the effort you put forth, there will be others rise above you, and they deserve your praises. This does not mean that you will step down and give up. It is all right to be content with what you have, but never with what you are.

2, When you are under the influence of anger and emotional outburst, growth is unlikely and spiritually is impossible.

3, If you would rise to great heights, remember you cannot climb on the shoulders of your fellowmen, but you must be worthy to be lifted by those about you to this lofty position.

4, There are two occasions in competition when you must learn to keep your mouth closed : one is when you lose, and the other is when you win.

5, A champion is not always a consistent winner, he may have been a one-time loser who would not quit. If you would leave footprints in the sands of time, it will be necessary to wear your work shoes.

6, Our true sportsmanship is usually displayed following defeat.

7, Sportsmanship like other virtues, comes by working at it. If you are a poor sport, keep it hidden, never let it come out in public, never let it dictate or influence your actions, and soon it will wither and die.

8, Many have the will to win on the day of the contest, but few (the champions) have the will to prepare to win.

Theodore Roosevelt had this to say about competition :

" It is not the critic who counts, not he who points out where the strong man stumbled or where the doer of deeds could have done them better. The credit belongs to the man who is actually in the arena, whose face is marred by dust and sweat and blood, who tries and comes short again and again, who knows the great enthusiasms, the great devotions and spends himself in a worthy cause ; who, at best, if he fails at least fails while daring greatly so that his place shall never be with those cold and timed souls who know neither victory nor defeat."

To be a modest and humble champion, first of yourself and then in life's conquests is truly a mark of success and greatness and is a Christlike accomplishment.

Joseph sold for 20 pieces of silver

BY EMMA MARR PETERSEN

JACOB had twelve sons. One of them, Joseph, was a favourite with his father. Because Joseph was so beloved, his brothers hated him. The Lord gave dreams to Joseph. In one of them the young boy dreamed that he and his brothers were binding sheaves of grain and that the sheaves of his brothers bowed down to his own.

Because of these dreams his brothers hated him more than ever, but his father continued to love him. When Joseph was seventeen years old, to show his love for the boy, Jacob gave him a beautiful coat of many colours. One day he asked Joseph to go out and find his brothers, who were tending sheep, and see if they were all right. Wearing his new coat, Joseph started off.

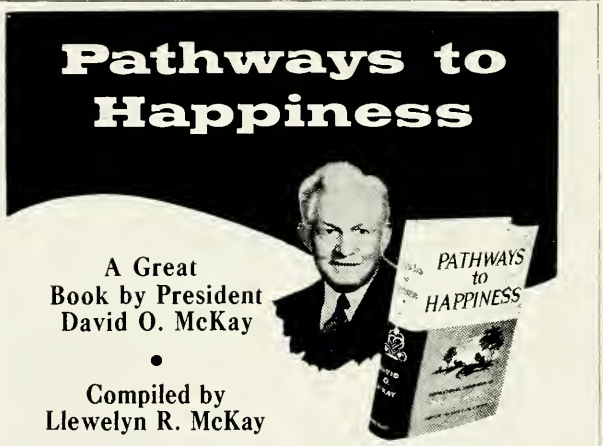
While he was yet some distance away, his brothers saw him coming. How they hated him! They again spoke of their dislike for him and then thought of an evil scheme. They said, one to another, "Behold this dreamer cometh. Let us slay him, and cast him into some pit and we shall say some evil beast hath devoured him, and we shall see what will become of his dreams."

Reuben, Joseph's eldest brother refused. "Let us not kill him," he said. Reuben also thought of his father, and knew how the loving old man would grieve for the boy. So he planned to save Joseph from death. He urged his brothers to put the boy in a pit nearby, and leave him there unharmed. The other brothers might suppose that Joseph would starve to death there, but that was not in Reuben's mind. He thought that when the others had gone away, he, Reuben, would come back to the pit, free the boy, and restore him to his father.

When Joseph arrived at the sheep camp, the brothers stripped his coloured coat from him and put him in the pit Reuben had spoken of. Reuben thought it would be but a short time until the others would leave and then he could free Joseph. He went away to wait until his brothers left the place. But as these scheming brothers sat near the pit eating, they saw a caravan of Ishmaelites coming near, carrying spices down to Egypt. Reuben had not expected anything like this. When Judah, another of the brothers, saw the caravan, he said, "What profit is it if we slay our brother? Let us sell him to the Ishmaelites." The others agreed, and so they sold him for twenty pieces of silver.

Because Reuben had gone awy, he knew nothing of the Ishmaelites, and still waited for his brothers to depart so he could go back to the pit and set Joseph free. When at last the brothers did leave, Reuben hurried back to the pit to get the young boy, and send him home to his father, but when he got there, he could find no sign of Joseph. He rent his clothes in grief. Running to his brothers, he called out, "The child is not there. What shall we do?" Then they told him what they had done.

To try to hide their evil deed, the wicked brothers killed a small goat and dipped Joseph's beautiful coat in the blood, and brought it home to their father. "Is this Joseph's?" they asked. When Jacob saw it he wept, and said, "It is my son's coat; an evil beast hath devoured him. Joseph is without doubt rent in pieces."



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EVERY MEMBER A MISSIONARY

Continued from page 166

Latter-day Saint home a training ground for future missionaries and to train and prepare our young people in such a way that they will be as President McKay has said "imbued with a desire to become missionaries and that every worthy young man in the Church will have an opportunity if he so desires, to serve the Lord as a Missionary".

There are many ways in which families can plan to carry out their missionary responsibility. Instructions will be carried out in Priesthood Quorums and in other meetings of the Church to help parents understand what steps can and should be taken to prepare their children for missionary activity. The responsibility that the Priesthood Quorums, both the Aaronic and Melchizedek have in the new Missionary Correlation Programme will also be outlined and instruction given to point out how every member of a Melchizedek or Aaronic Priesthood Quorum has opportunities and responsibilities individually, as well as Quorums, in relationship to the total Missionary Programme. This responsibility for Melchizedek Priesthood Quorums includes maintaining contact with members of the Quorum who are at present serving on missions, assisting to provide financial support where this assistance is needed, helping members of the Quorum to prepare themselves for missionary service, helping to find and teach investigators and to fellowship new converts and be actively engaged as individuals and as Quorums in obtaining and passing on referrals of possible investigators through the proper Priesthood channels.

The Ward as an organisation also shares a responsibility particularly the ward leadership who have the responsibility of seeing that the preparation and training of prospective missionaries. One of the objectives of the leadership of every Ward should be to see that proper plans and goals are set to provide opportunity for every worthy young person to receive a call to serve as a Missionary. Another important responsibility of the Ward leadership will be to direct the new Aaronic Priesthood Youth Missionary Programme, which will enlist the services and organises the efforts of both young boys and girls of the Ward to become involved in a missionary activity.

Under the new Priesthood Correlation Programme, the Ward Counsel is used by the various Auxiliaries and Priesthood Groups within the Ward to co-ordinate the various Programmes, especially as they pertain to these, the four Priesthood activities. It is in this Counsel that the missionary work as one of the four Priesthood activities as it is carried out in the Ward, will be discussed and correlated as it pertains to the individual, the Family, the Quorum and the Ward responsibility.

The Stake leadership is another very important link in the authority of the Priesthood as it relates to the Missionary work of the Church. They have responsibility both to the full-time missionary work as well as the Stake Missionary work. The Stake President is responsible to interview those recommended by the Bishops for full-time proselyting work and unless there are serious problems which require a further interview with one of the General Authorities, the Stake President's interview is final. Emphasis by the Stake should be given to work with the Bishops to find and recommend worthy mature couples to serve as missionaries. The Church has great need for the contribution that this type of missionary is able to make to the progress of the missionary work in assisting in administrative responsibilities as well as proselyting activities.

The Stake Mission as it has been in the past will be under the direct supervision of the Stake Presidency and they will select a Stake Mission President and will determine the size or determine the number of Stake Missionaries that are to be called throughout the Stake. The Stake Presidency will also have the responsibility to see that the Youth Missionary activity of the Church is carried out poperly throughout the Wards. Under the new Missionary Programme, provision has now been made under the Stake President's direction for full planned co-operation between the Stake Mission and the full-time Missionary Programme operating within the Stake.

Information is given in our new Missionary Priesthood Correlation Manual on the responsibility to the Missionary work of the General Authorities of the Church. Under the direction of the First Presidency and the Council of the Twelve, the General Authorities organise and set the boundaries for all the Missions throughout the world. Every Mission President throughout the Church is called by the First Presidency and when missionaries have been interviewed and recommended by the Stake President they are set apart by a member of the General Authorities who also if the occasion requires, will interview the prospective missionaries. The training in the Mission Home prior to leaving for the mission field comes under the direction of the General Authorities and they are responsible to provide a uniform system of missionary discussions to be used throughout all the missions of the world as well as Stakes. They are also responsible to prepare for the preparation of Missionary aids and to visit throughout the Missions and Stakes to give constant and overall supervision and direction to the missionary effort, in both the Stakes and Missions throughout the world.

Thus we see how through the new Missionary Priesthood Correlation Programme every member and every organised group or unit of the Church has been assigned the responsibility to assist the Church in making a total complete missionary effort. As this new programme unfolds, the members of the Church will understand how literally every member can and should be a missionary and the part which they are to play and which their membership gives them a responsibility to play in the great missionary work of the Church. We will all see the inspiration and indeed the revelations that have guided and directed leaders of the Church to inaugurate these new Priesthood-directed Programmes. They will enable the Church to receive and to hold the great influx of new members and will help us as individuals to carry out our Church and Priesthood responsibilities in a more useful and effective manner.

President Marion D. Hanks speaking at one of a series of seminars held for priesthood leaders in the Leeds and Leicester Stakes.

News from Stakes and Missions

IRISH MISSION

AT the Sweetheart Ball held in the Holywood Cultural Hall, Belfast, a huge illuminated pink heart dominated the decorations. A competition was held to guess the number of napkins that went into its construction, and estimates ranged from 600 to 4,000. The actual figure was 1,980. There was also an ivy-covered wishing well and a lovers' seat under a romantic archway beneath a moonlit blue (net) sky to add further atmosphere. Each branch supplied one mobile based on a "cupids and hearts" theme, and these showed great imagination and talent. The Belfast Swing College Band provided the excellent music, and the Mission Quartet presented a programme of romantic melodies.

In the intermission, six couples noted for their devotion to their families and Church activities, were honoured and presented with heart-shaped cakes and sprays of violets for the ladies and red carnations for the gentlemen.

As President and Sister Thornton are shortly to leave the Irish Mission, they were bidden a fond farewell in song by Elder Plothow in a specially adapted version of "We ll Never Stop Loving You." They were called upon to make a speech and then led the dancers into a waltz. This wonderful couple, who have given so much of themselves and their talents to the saints in Ireland, will never be forgotten and will be for ever loved.

LEICESTER STAKE

THE Eastwood Ward MIA, under the direction of Sisters Mellows and Thorpe, presented a "Hearts and Flowers" programme of comedy. The "Four Rascals"—now well known in the Stake—gave an impression of the Beatles, Eric Mellors and Philip Aldred sang one or two duets, and the MIA Ward officers presented five plays which had been written by Sister Annete Thorpe.

* * *

The Leicester Ward recently held a farewell social for Brother and Sister A. B. Palmer and their family, who emigrated to Australia. The same social was a welcome back to Brother G. Baker, who has completed two years on a church building mission. More than 100 members attended, and enjoyed games and dancing, organised by Brother Raymond Ferrar.

Speech Awards were given to Sister Margaret Palmer and Brother Gerald Baker, and the following members received Genealogical Awards for completing the 12 steps in their Books of Remembrance: Sister Ada Lenton, Sister C. Elizabeth Vice, Sister B. Hiatt, Sister Jean H. Bray, Brother L. Hiatt, Brother T. Bedford and Sister M. J. Palmer.

* * *

Brother David George Bourne, who recently completed a two-year building mission, has returned to live in Not-

Mothers of the Glasgow Ward, Glasgow Stake, who were honoured at a recent Mother's Day programme. On the extreme left is 78 years old Sister Ethel Hosie, who received her Mother's Day flower from her great-granddaughter, Sheila.

Above : **Primary children, and** (below) **MIA boys and girls, who honoured their parents in the Glasgow programme.**

tingham and is to marry Sister Helen Jowett, who he met whilst on his mission working on the Nottingham Chapel. The wedding will take place on May 9 at the Nottingham Ward Chapel, and will be the first wedding ceremony to be performed in this lovely building. Helen, who is now the YWMIA President, two years ago completed a year's proselyting mission.

LONDON STAKE

TWO nights were needed for the presentation of all the one-act plays in the London Stake Drama Festival, as all ten of the MIAs organised in the Stake produced a play.

The standard of performance was high, and the adjudicators, Mr. T. Doggett, Brother James P. Hill and Sister Margaret Hamstead, were set a difficult task.

Catford, nevertheless, retained the Drama Cup with a neat comedy entitled " The Stunt ". Brother Ken Goddard, of North London Ward, was adjudged as having given the best individual performance, and the North London performers gained second place with " Hirschman and Son ". South London Ward was third with " Waiting at the Bus Stop ".

* * *

The London Stake MIA are planning an Adventure Holiday in August at Lake Llangorse in Breconshire. The activities will include sailing, canoeing and pony trekking, each under professional instructors.

The Stake and the British Mission members are already taking advantage of this opportunity . . . and it is possible that it may be extended to other areas.

SCOTTISH MISSION

PRESIDENT Stephen R. Covey, the Irish Mission President, spoke to a standing-room-only crowd of more than 1,000 in the new Drumchapel Building in Glasgow recently. The event was a Fireside sponsored by the Scottish Mission MIA, to which members and friends were invited.

The theme of the evening was " Let Everyone Get a Knowledge for Himself." Also on the programme were four Scottish teenagers who discussed aspects of their duties and obligations in the Gospel, a youth chorus from Bellshill Branch, and songs by President Covey's wife, Sister Sandra Covey.

President Covey's address to the young people encouraged them to build their lives upon a firm foundation—the foundation of the Gospel of Jesus Christ.

Even those who were standing felt amply rewarded for their attendance at this mission-wide fireside. It was undoubtedly the largest fireside ever held in Scotland, and more are being planned in the future.

* * *

The Scottish Mission held its first two Gold and Green Balls on February 21 and 29. One was held in the new Ayr Church Building and the other in the McLellan Art Galleries in Glasgow. The two were necessary so that all members would have an opportunity to attend one or the other and still not have to travel too far.

At both dances a floor show was held, featuring a " Cha Cha " demonstration by five Scottish couples, a Scottish Country dance, and the Moari Slap dance.

More than 300 people attended the dances. The theme of the evening was " My Isle of Golden Dreams." The Cultural Hall in the Ayr Building was beautifully decorated with palm trees and other flower arangements. The Ayr Building had just been completed and this was the first Mission-wide dance to be held there.

* * *

The Scottish Mission held its first annual " Spring Sing " on the evenings of March 20 and 28. The first performance was held in the Woodside Halls, Glasgow, where more than 400 people enjoyed the 10-minute original musical acts by the various branches around the Glasgow area.

The sweepstakes winner for the best production was the Dumbarton Branch, who demonstrated the various MIA activities of song, dance, drama,

speech, and sports in a colourful musical act.

The second evening's "Spring Sing" was held in the new Ayr Church Building for the branches in the southern part of Scotland. Again, some 400 people enjoyed the acts. The sweepstakes winner was the Castlemilk Branch, whose theme centred around "local" missionary activities.

At both "Spring Sings", Brother Robert Colson, of the Bellshill Branch, did a hilarious job as the "Master of Ceremonies."

Approximately 250 members of the Church participated in this annual MIA event. This is one of the many events being sponsored by the MIA this year, which, so far, has included a Gold and Green Ball and a Special Fireside, and will in the future include plays, roadshows, and youth conferences.

The beautiful mansion house, Avon Tyrell, near Christchurch in Hampshire, where the South-West British Mission will be holding their 1964 Summer Training Course in July.

SOUTH-WEST BRITISH

A SPECIAL conference of all missionaries of the South-West British Mission was conducted recently by President A. Ray Curtis in the new Reading Chapel.

Presiding over the conference was President Mark E. Petersen, who presented for the first time a "Fellowshipping Programme" of acquainting newly baptised members with the Latter-day Saint way of life. Everyone was thrilled as they saw this programme unfold and realised how completely it filled in the weaker links of past missionary work. The Spirit of the Lord was richly present to confirm the inspiration behind this new plan.

The same presentation is currently being given to missionaries and members throughout Great Britain, and the South-West British Mission is enthusiastic about the inevitable effect it will have.

After President Petersen concluded his instruction, lunch was served by the Reading Branch Relief Society, and the afternoon was spent in counsel with President and Sister Curtis, the South-West British Mission "Parents", and Elder Kent R. Gamette and President and Sister Leonard Brimley, counsellors to the Mission President. The Conference was concluded in the early afternoon.

* * *

THE MIA Board of the South-West British Mission, headed by Bernice West and Arthur Jones, have planned a training course for the leaders of the MIA. This year's meeting will be the first of a continuous series of yearly meetings to help improve the quality of Mutuals throughout the Mission by creating a superior leadership staff. This course will be held from July 4 to 11 in North Bournemouth at "Avon Tyrrell." This estate features a large, beautiful house on its own grounds, a lake, part of which has been turned into a swimming pool, tennis courts, a ballroom, and many other recreational facilities.

To assist in the training, the Central Council of Physical Education—a national body—has been called on for instruction in netball, football, volleyball, folk singing, folk dancing, party planning, and all other applicable phases of social activities. Included also will be panel discussions on various phases of Mutual administration.

Avon Tyrrell is located right on the edge of the New Forest, which will provide the opportunity for a full day's hike and ramble. The finest part of this whole course will be the opportunity of living with a group of Latter-day Saints for a whole week, and sharing their company as well as their testimonies. The week will be capped by a wonderful testimony meeting, where all will be able to express their gratitude at being able to work in this most valuable phase of the Lord's work.

* * *

VALENTINE'S Day was very special this year in Reading. For the first time the Saints were able to hold a District Valentine's Dance in their own Church recreational hall. The decorations, planned by Brother and Sister Silcot and Brother and Sister Swanney of the District MIA, were beautifully matched to the occasion. Glittering hearts entwined with red and white streamers reflected not only the light, but even more the enthusiastic spirit of 230 dancers on the floor below. Fifty-nine of these travelled from Bristol and Portsmouth to enjoy Valentine's Day with other Latter-day Saints.

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Seventy told the 134th General Conference Saturday.

Likewise, Latter-day Saints are asked to answer this question today. "We have announced that God has again spoken, that the heavens are no longer sealed, and that the gathering of Israel has again begun," Elder McConkie told the congregation.

"We testify that God has restored the fullness of the Gospel, that The Church of Jesus Christ has again been set up on the earth. We speak with surety of angels coming to earth and proclaim that an unchangeable God has again poured out upon His saints the same signs, gifts and miracles of old."

Elder McConkie pointed out that if all of this is true, "and we so testify," then there can be no message on all the earth to compare with it.

"If the voice of God has again been heard, the gift of the Holy Ghost again poured out, what is there on earth to compare with it," he asked conference listeners.

There is no middle ground for Mormons. Either all that they claim is true and the ancient Church has been re-established with all its traditional apparatus, or it is false, he said.

He acknowledged that many are sceptical; however, he said, it is possible for the truth to be revealed to them.

"We say to them, come and see. Ask God. Remember His promise. In issuing this invitation, we know full well that the pure in heart, the wise and the virtuous will gain a personal testimony of the truthfulness and the divinity of this work."

BISHOP JOHN H. VANDENBERG

ADVANCE preparation was pinpointed as the key to increased spirituality in the Sunday School worship service by Presiding Bishop John H. Vandenberg, speaking at the Sunday School Conference in the Tabernacle.

"I would suggest that reverence start with the planning during the week" he said.

"I cannot imagine a Sunday School superintendent who would not meet and counsel with his two assistants once each week to plan the Sunday School programme," he told the Sunday School workers.

Bishop Vandenberg carried the preparation for spirituality in Sunday School even further back: "The answer is to appoint devoted superintendents who will have as their objective the perfect Sunday School.

He suggested that the ward Sunday School superintendent should have a good relationship with the Aaronic Priesthood leaders, the stake superintendent, other ward officers and teachers and with his assistants.

"The good superintendency will seek to do everything in its power to relieve the load of the bishop by attending to all the details of its own calling," Bishop Vandenberg told the capacity audience.

* * *

BISHOP ROBERT L. SIMPSON

THE obligations of father to son were outlined by Bishop Robert L. Simpson, first counsellor in the Presiding Bishopric.

He asked that all fathers consider the partnership they have with God, the Eternal Father, in guiding the destinies of their sons.

"In this day," he said, "the Lord has revealed His will to us concerning our approach to one another, and I cannot think of a single reason why it should not apply especially to the father-son relationship. He speaks of using our power and influence . . . 'Only persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; by kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile.'"

Relationships between fathers and sons should not be one of compulsion and dictatorship but rather one of kindly persuasion through love and patience.

* * *

BISHOP VICTOR L. BROWN

The proper attitude toward life, its fortunes and misfortunes, by men, women and children was illustrated by Bishop Victor L. Brown of the Presiding Bishopric.

Bishop Brown's stories dealing with a serviceman, whose gratitude for the privilege of gaining an education overshadowed the risk of his life in battle; talented young people who did not falter when illness brought them to death's door, focused on the importance of the proper attitude toward varied circumstances of life.

He quoted Dr. C. H. Baylor, assistant medical director of The Texas Company, stating:

"Whether one is happy or unhappy is largely a matter of either remembering or forgetting to count one's blessings along the way of life."

Dr. Baylor listed some of the most common unhealthy thinking habits growing out of a person's attitude, as follows:

1, To forget the many good things in life you have and over-emphasise the few things you lack.

2, To think that money is more important than it actually is.

3, To think that you are indispensable.

4, To think that you have too much to do.

5, To think that you are exceptionally entitled to special privileges.

6, To forget that a sense of responsibility is essential to a democratic society.

7, To forget others.

8, To cultivate a pessimistic outlook.

9, To feel sorry for yourself.

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A CLOSING THOUGHT

BY ELDER RICHARD L. EVANS

Mothers

THAT which is constantly close to us is likely to become commonplace and often takes perspective to know how much *they* mean. If we are most true of mothers, in our awareness of how much they mean. If we are most fortunate, we are so close to them in our years of youth, that hardly do we have occasion to appraise the part they perform. So well they keep things running that hardly are we aware of what they do to keep things running well. So well they comfort and encourage us, and take off the edge of the deeper disappointments that hardly do we realise how well.

We may sometimes be impatient; we may sometimes be annoyed by their teaching and restraint, by their counsel and concern. But in our less emotional, more reasonable moments, even early, we seem somewhat to sense their strength, their service and their selflessness, and some meaning of their love and loyalty. And even early, we somewhat sense the emptiness we feel in their absence, with some intuitive awareness of how much they one day will be missed.

Many have sought to say what mothers have meant. "My mother was an angel upon earth . . ." said John Quincy Adams. "Her heart was the abode of heavenly purity. She had no feelings but of kindness and beneficence. . . . She had known sorrow, but her sorrow was silent. . . . If there is existence and retribution beyond the grave, my mother is happy." From her childhood, Louisa May Alcott recalled these lines of kindly encouragement from a note left in her room by her mother: "I have observed all day your patience with baby, your obedience and kindness to all. Go on trying, my child. God will give you strength and courage. I shall say a little prayer over you in your sleep. Mother."[1] Such kindly memories of mother inspired the poet to write these later lines:

"Faith that withstood the shocks of toil and time;
Hope that defied despair;
Patience that conquered care;
And loyalty, whose courage was sublime;
The great deep heart that was a home for all,—
Just eloquent and strong
In protest against wrong;
Wide charity, that knew no sin, no fall;
The Spartan spirit that made life so grand,
Mating poor daily needs
With high, heroic deeds,
That wrested happiness from Fate's hard hand."

It is a hallowed thing to have such memories of mothers. May mothers, in the sacred trust of righteous motherhood, continue to make such memories; and may we remember mothers, memories they make.

[1] Louisa May Alcott, *Transfiguration*.

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